

WORKERS OF THE WORLD UNITE.

THE

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THE CURSE OF WAGES.

(For the "International Socialist")
By J. W. R.

Curse of Wages thrust on me,
Oh, to hide myself from thee!
All the water and the blood
From my pores and veins that flowed
For the curse is not a cure,
Naught can save me from its pow'r.

All the labour of my hands
Cannot fill its maw's demands;
Could my toll no respite know,
Could my limbs for ever go,
Could I work them to the bone—
I just live and that alone.

Nothing in my hand I bring,
Simply to the Boss I cling,
Naked come to him for dress,
Helpless look to him in stress,
Lost I to the mountain fly,
There to lay me down and die.

When I draw my latest breath
When my eyelids close in death,
When I fill a grave unknown
In a patch of earth alone,
Curse of wages, thrust on me,
Then I'll hide myself from thee.

THE Passing Show.

The following news item appeared in the daily press:

The "Daily Telegraph's" Petrograd correspondent states that eleven members of the Labor group on the War Industries Committee have been arrested for conspiring to overthrow the existing regime and establish a Social Democratic Party.

It is interesting to note how the plute dailies are exploiting every catastrophe in this war. The newsboys' voices have quite a cheerful sound as they bawl out the news of the sinking of some ship or another.

The cost of paper is the only fly in the ointment so far as the attitude of the great dailies towards the war is concerned.

The industrial outlook is none too promising for the working class. Plenty of unemployment and cheap patriotism.

We are hearing a good deal of standardization these days. Britain is building a fleet of standardised ships with interchangeable parts, and Germany is building a fleet of standardised submarines, whose parts are turned out in thirty different factories, to sink them with. The war is being run entirely on factory lines, but of course it is not being run in the interests of those who own the factories.

No doubt we will, later on, have a race of standardised wage-slaves for the production of profits at a high speed. They will have huge limbs, thick skulls, and no brains. Of course they will be sexless, as sex is an inconvenience to slaves who can never earn enough, no matter how hard they labor, to support their children.

Talking about war and trade, an ink-slinger in the "Sunday Crimes," who talks like a company prospectus, tells a wonderful story of a new "Treasure Island." He says: "There stands in the wild Pacific wastes an island—Naru—which is said to bear upon its small bosom guano deposits to the value of £60,000,000. Naru Island is the property of German capitalists, with a few complacent Britishers playing second fiddle. An Australian military administrator was put in charge of the Pacific, but it is said that the British Government took the trouble to send out a special man to take and hold Naru. If this valuable island is exempted from our control either because—as some say—a former British Cabinet Minister is a large shareholder, or, as others hint, because strong influences are at

work to keep it separate with a view to its restoration to the German owners at the conclusion of the war, then the Commonwealth Government has been guilty of a dereliction of duty." And to think of the romance of it all! Away out there in the midst of the mightiest of oceans, seens and aeons ago, when dinosaurs and plesiosaurs and mastodons wallowed in the primordial slime of a half-baked planet, the jay, the tit, and the wren, gathered together, there in that lonely spot they built their roost, and for sixty or thereabouts years they kept on dunging, and dunging, and dunging until they had built up a mountain of solid manure, higher than the Tower of Babel, where the German language originated through a fool, after getting a lump of mortar in his mouth. Talk about Lewis Carroll's tale of the Walrus and the Carpenter! "If seven maids with seven mops kept on sweep, sweep, sweeping for seven years, do you think they'd have this place clean?" Man alive! that wasn't a circumstance to it. Those infernal birds kept on at it till the volcanic, steaming old planet froze hard with a solid crust, and the island rose miles high from the calm blue Pacific. And now, in this advanced age comes the puny race of man and starts a shindy. And to think that it is all over a mountain of bird dung and sucklike things as that!

We wonder why a State which is supposed to be self-governing has always got to go to a firm like Norton-Griffiths for cash to carry on with.

A restaurant-keeper who kept his premises in a shockingly filthy condition and sold food absolutely unfit for human consumption was recently fined £5, while a Russian who stole ninepence was sent to jail. Does it not go to show that property is the most sacred thing under the capitalist system?

Sydney Harbour is a beautiful spot for those who believe that the present social system is perfect. The water is fathoms deep in places, and there are plenty of sharks.



William Mug 1917 Series.

The Basis of Socialism.

(From an Exchange.)

The Socialist ideal is an ideal founded on arguments drawn from and taking as its basis, the economic development of Society.

Mankind in making their livelihood together enter into certain necessary involuntary relations with each other. The totality of these industrial relations constitutes the economic structure of Society. These industrial relations determine the social, political and intellectual life in general. Thus the fundamental basis, the foundation of society, is material; the material means by which it produces the material things by which it satisfies its material wants. Those members or that class in society who hold the material means of producing material wealth, shut out the rest of society from access to and free use of the tools of production, thereby giving rise to material slavery.

These industrial relations give rise to antagonisms, a conflict of class against class, exploiter against exploited, a system of civil war from top to bottom; the whole social structure fissured by the conflicting interests of individual and individual, each section of society struggling against each other, worker and worker, trader and in self-interest against another section.

These antagonistic interests are gradually developing the germ which will ultimately lead to the dissolution of our present form of society. They will gradually force humanity to a realisation of the brutality of the system and compel them to group under two banners: organised labor against organised Capital. We can see pervading society to-day a consciousness of wrong and injustice and a new morality of ideal justice for all. The so-called intellectual middle classes are unconsciously being inoculated with a sense of the brutality of the present system; but owing to a want of grasp of the eco-

nomic forces around and controlling society, they are misleading the people. They are hide-bound with the prejudices of caste and an inflated Pharisaical idea of their own value, and until they divorce themselves of all the cant inseparable from such an environment there is little hope for them.

The so-called Labour Leaders are just as hide-bound. Blind leaders of the blind, they are unable to grasp and understand the forces that are shaping the social structure, economic forces, the basis of life itself, not generated apart from common everyday experience in the heart or consciousness of the exceptional individual, but out of the conditions of life itself. Economic forces evolving into new likenesses through forces in which our individual conscious efforts have so limited a share.

This consciousness of the brutality of our system pervading society is vague and indeterminate at present, without a collective expression; a groping as it were in the dark for a basis on which to build the social structure of the future, rendering men a prey to every glib orator with a plausible measure of reform or other specific to mend the present system—carried away by their emotions and hypnotised into giving their adherence to all the fads and fallacies of the many blind leaders.

This lack of grasp of the issues and trend in the development of capitalism will render them incapable of any intelligent conception and understanding of the tide that is flowing towards concentration of capital into international combines, a capitalism that will have shed itself of nationalism and will truly be international. A combine that will be a power of such magnitude as will crush the smaller capitalists, reduce the small middleman to the ranks of the wage slaves—and ultimately lead the mass of the people towards a clearer vision and perception of the methods to adopt, not to amend the system, but, by peaceful or if necessary other methods, to make a clean sweep of the whole system.

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Every day the right advances, every day old wrongs retreat;
Every day some lie is trampled 'neath an outraged people's feet;
Every day sees Superstition growing peaked and pale and small,
Sees another dead Osiris from the thrones of heaven fall.

—COVINGTON HALL.

The State.

THE STATE AND ITS FUNCTIONS.

On no subject has this glorious war thrown more illumination than on the utter failure of the pig-ethic system of the private ownership of the means of life and on the futility of State Ownership as a means of emancipating the workers.

In England the system of private ownership of the means of production broke down when the war commenced. To-day the State is in control of the mines, the factories, the railways and distilleries. No doubt the British Labor Party and the step-at-a-time Australian Labor Party are surveying the spectacle with glowing eyes. And yet the British worker—or what is left of him—the wife of his bosom, and their offspring are in a much worse position than before the State took control. Granted that the drastic industrial regulations which have severely limited the individual freedom of the workers, and have vastly increased the legal powers of the employers—granted that these have been caused solely by the war, our contention is, that in times of peace, the conditions of the workers under a system of State control or nationalisation can be very little better than under the system of private ownership. Consider the Post Office and the Railways.

State Ownership or Nationalisation can only lead the wage-earners in a circle because the State is simply the executive of the capitalist class. The truth of this statement is seen when we examine the functions of a modern State which are:—

(I.) To settle or state the rights of property holders—individuals or companies—in possession of the land and the wealth produced from the land by labor. It thus regulates the business relations of the owners of the land, the mills, the mines, the factories and commodities; in short what are the rules governing the division of the spoil which the workers produce.

The State, functioning in this section, gives us enactments such as Trade and Commerce Laws, Navigation and Shipping Acts, Land Laws, Partnership and Company legislation, Bankruptcy and Insolvency Acts, besides legislation covering Insurance, Weights and Measures, Copyrights, Patents of Inventions and Trade Marks. Under this heading, too, falls taxation.

Though taxation may temporarily affect the working class, it is not a working-class problem. Labor-power is a commodity like butter, clothes and onions. The price of labor-power is wages. The amount paid in wages does not depend upon the value of the output, but on the subsistence-level of the workers. And though wages may be, at some time, below the subsistence-level of the workers, yet advances in the prices of the necessities of life, through taxation or other causes, are followed, however slowly, by advances in the price of labor-power, i.e., by a rise in wages. The average wage received by the working-class cannot permanently go below the subsistence-level, no matter how high the current taxation may be.

(II.) To guard the interests of home capitalists against foreign capitalists.

SHADOW AND SUBSTANCE.

A Sermon to Wage-Plugs.

BOSSSES AND JOSSES.

(By "J.A.D." Melbourne.)

What do Socialists mean by saying the religious world is but a reflex of the real world?

A religious man strikingly showed the nature of the reflex when, in the course of a discussion on religion and the infallibility of the Pope, he put it this way: "When the boss proprietor (God) is absent the manager (Pope) is in charge; when the manager is absent the foreman (priest) represents the boss."

The Roman Catholic—and in a slightly less degree the Church of England—are a reflex of the despotism of a feudal character, and so it is easy to understand why the Catholic Church is strongest in those countries in which agriculture is the principal industry; for agriculture, even in these days, is carried on more on feudal lines of production, whilst capitalist production is of an industrial character. In countries most advanced in capitalistic production, the Church of Rome has lost its hold on the town industrialists, compared to its hold on its rural adherents.

The non-conformist churches on the other hand, are more of a reflex of "cock-roach," small capitalism, and "co-partnership" or profit-sharing capitalism, which is pseudo philanthropy, i.e., under the guise of benevolence the exploiter speeds you up and bleeds you the more. There is a reflex of feudalism in "profit-sharing" capitalism; this is shown in the case of Cadbury's, Rowntrees, Sutton & Sons and Lever Bros., who have all erected their works amidst so-called garden cities. This sort of capitalism is evolving to a benevolent feudalism.

One fully understands why so many sermons pointing out the identity of interest of labor and capital are delivered from such churches.

The majority of the different churches of to-day are reflexes of the feudal system and minor capitalism. Imperialistic capitalism almost tells us that it is the final system of society based on inequality, for it seems to have no religious reflex in the class conscious workers. The industrial toiler is indifferent to religion, and the modern working class shows no inclination towards elaborating any new religion. As Lafargue says, "the industrial proletariat is characterised by a religious indifference that is unreasoning but unshakable."

If laborers are found who assume religious sentiments, or who really have them (these latter are rare), it is because religion strikes them as a form of charitable relief. Hence the Salvation Army is a prop to the capitalist system of production for profit—its charitable schemes (largely subscribed to by capitalists) having for their object the keeping of the workers efficient.

That is the mechanical structure of the churches—the dogmas and forms of service; but in their real ethical beliefs, we have the reflex of the moral law—the ideal. In the words of one of the more enlightened priests, "it is the affirmation

of Christianity that, always and everywhere, there has been working in the world an eternal divine principle creative and restorative of life and illumination." And we have men, Catholic in the true sense of the word, in all churches, and outside them, who recognise this. (In a later article I will point out that the true god of history is labor, but as our priests and doctrinaires do not work with their hands, nor in truth are they creative in any way, they only imbue an anthropomorphic conception of this "creative principle.")

The Modernists of the Church of Rome are the idealists and the Ultramontanes are the materialists of the religious world; and we cannot expect them to be other than what they are while society has its present basis, i.e., production for profit. When men's relations to each other on the economic field are free, then the spirit of the Modernists also will come into its own. With a free society we will have the reflex of a free religion. In the Industrial Republic there will be no masters; it will be a pure democracy; hence its reflected religion will be one in which every man will be his own priest. And morality, which to-day has the sad appendage of "hatred, pride, hypocrisy, falsehood, baseness, injustice, and all the catchisms of the cardinal virtues and their accessories," which constitute the satire on social morality, will in the future be purged of all the old and freed an expression of the old ideal of Liberty, Equality and Fraternity, will take its place.

Where is such a moral ideal which opens such splendid vistas? asks Kant-sky. "They are won from sober economic considerations and not from intoxication through the moral ideals of freedom, equality and fraternity, justice, humanity."

The aim of the Ultramontanes is essentially a worldly material one—the overthrow of the present system of society—a revolution backwards—replacing it with a hierarchy of feudal character with the princes of the church at the head—the exact opposite to the Socialist aim, the Industrial Republic of Labor. This is the voice of Rome's given out in the "Tribune" of Feb. 1st, 1917: "Her Empire is the universe of man. Her power is the Cross of Christ, and her aim is the 'Federation of the world.'" Compare these words with those of Christ's: "My kingdom is not of this world," and one sees the hand of the Ultramontane politician in ambush behind religion—the reflex of imperialistic capitalism.

Ultramontanism must be given no quarter on the political and economic field, for it will be there that capitalism will make its final effort to entirely subjugate the working class.

The moral and religious world is but the reflex of the real world. Alter the substance (the economic form of society) and the shadow will alter of itself.

Thus we have legislation concerning tariffs (Customs and Excise duties), bounties on the production or export of commodities, Acts relating to defence, armies and navies, and external affairs administration. This last department simply watches the £ s. d. investments elsewhere of our home-capitalist class.

(III.) To prevent the working class from owning the wealth produced by it.

Thus we get legislation concerning Arbitration, Wages Boards, Compulsory Military Training, Police, and Unlawful Associations Bills—the last aimed at any militant labor organisation, and incidentally approved just lately by the "purified" Commonwealth Labor Party.

(IV.) To allay the discontent of the working class, concerning, particularly, its members in the infancy and "scrapped" stages.

Thus we have laws relating to Invalid and Old Age Pensions, War Pensions, Baby Bonuses, Superannuation Schemes, Immigration Schemes, Industrial and Accident Insurance, Workmen's Compensation Acts, and fake legislation such as Fair Rents Bills and Price Fixing Commissions.

(V.) To "educate," or rather to train the rising generation—

(a) With a view to becoming good and skilled wage-earners.

(b) So that their adult views will not threaten the system of production for profit, i.e., Capitalism, in which the children will later function.

This brings into existence Education Acts—Primary, Secondary, Technical and Commercial Schools.

Here, then, are the five chief functions of a State, and those functions prove that the State or Government in its administrative capacity, can be nothing other than the executive of the capitalist class, the class that owns the means of production through the operation of which life is sustained. Socialists want to capture the State politically, to make our demands re the ownership of industries and wealth in the civilized method and to prevent the use of "direct action" on the workers organised industrially. We will then, have no further use for the State.

This brings us to the question of State ownership. Whenever trusts, employing as they do, the most efficient methods of production known to-day, beat or squeeze smaller capitalists, these smaller fry immediately set up the cry for nationalisation or State ownership or State control.

Whenever private ownership fails miserably than usual, as it has failed in Europe since 1914, the capitalist class itself sees to it that nationalisation or State control takes the place of the old form of production. They do this because the State is their executive. The State borrows from them at their terms, to "buy out" the means of production and guarantees them a high rate of interest—which means that the industries under State control are operated for them. Government ownership of industry must always be under capitalist control. It is simply State capitalism—the old form of slavery under a new name.

Britain to-day is under State control. In the Cabinet are many who have not been elected to Parliament at all. Sitting

Unearned Wealth.

HOW TO GET RICH.

(By John M. Work.)

You have often heard it said that the way to get rich is by saving money.

This is correct.

But not saving your own money.

Oh no!

The way to get rich is by saving other people's money.

You can figure this out for yourself. Suppose you saved one-third of your income. How long would it be before you would become rich?

About a thousand years, eh?

YOU SEE it can't be done in that way.

It might be started in that way. Some fortunes have been started in that way. But, just the moment when the first few dollars were saved, they were put to work saving other people's money. They were invested so that they would draw an unearned income.

This unearned income may be in the form of profit due to hiring workers and paying them less than they earn.

It may be due to selling goods for more than they are worth.

It may be due to owning stocks and receiving dividends on them.

It may be due to owning bonds or notes and mortgages and receiving interest on them.

It may be due to holding a figurehead office in a corporation and drawing a big salary for doing nothing.

It may be due to owning houses and lands or business blocks and drawing rent from them.

And there are various other forms which this unearned income may take.

YOU CAN rest assured that any person who is rich has got into that condition by using one or more of these methods, unless he inherited his wealth.

It follows that all riches are necessarily unearned. They do not belong to those who own them. They merely hold the legal title. In good rights and good morals, this wealth belongs to society as a whole.

Socialism will stop this accumulation of unearned wealth. The thing which makes it possible at the present time is the fact that the industries are owned by private parties and are therefore run for the benefit of the few.

Socialism will make the industries collective property. They will then be run for the benefit of all.

In with Lloyd George are Lord Rhonda, the chairman of the British Coal Trust, and Sir Albert Stanley, the managing director of the London Underground Railway System. Lord Devonport, the Minister for Food Control is the big food-merchant, while the Shipping Controller is Sir J. P. Maclay, a big shipowner. The President of the Board of Agriculture, R. E. Prothero, is business manager for the Duke of Bedford, one of the world's richest landlords. Sir Albert Mond is a representative of the British Alkali Trust, and both Sir F. Cawley and Albert Hingworth have large interests in England's textile industry. Bonar Law used to be an ironmaster.

The British Cabinet, therefore, merely represents different sections of British capitalism on which State control is being applied.

In Australia the position is more humorous, or rather, more tragic. Here the Labor Party chases moonshine reforms, mouths the self-contradictory term "State Socialism," and preaches it as a cure for economic ills. It not only means to control industry by legislative measures, but intends to borrow, at interest, a few billions or so, and "buy out" the industries. The late editor of the "International" crystallised its position thus:—

"The Labor Party is a pathetic sight. It has a platform which will cost millions to give effect, and it has to beg its enemy the capitalist, to find those millions. The platform was designed to fight the capitalist, and the capitalist is asked to finance the fight against himself."

The Socialist Party, on the other hand, proposes to "buy out" nothing. It recognises that all the means of production, all the wealth existent to-day, represents surplus values stolen from labor, and intends that labor shall take over the stolen wealth to operate it for the benefit of the only necessary class. State ownership is a herring.

Constructive Industrial Unionism, and its reflex in the political field—these are the keys to the problem.

C. F. C.

Stories of Russian Socialism.

No. 2.

A SOCIALIST MEETING.

(Written by J. Cook for the
"International Socialist.")

I asked Jack how far it was.
"A good way," was his short reply.
And he jumped from the road and went
straight into the woods. I followed.

It was a clear and cool summer's night.
All around us trees, grass, bushes—veiled
in growing darkness, and sunk in night's
stillness. No breeze, no hum of insect,
nor cry of bird. Only two silent men
quickly moving ahead over an old long-
forgotten path.

I felt extremely nervous. The strange
quietness and unknown darkness before
us oppressed me. I wanted to speak, to
ask a question—but Jack was not in a
talking mood. I wanted to sing, to shout,
to make a noise of some kind, to awaken
the dead silence of wilderness—but it was
too dangerous; spies might discover us.
And I gave my imagination full play. It
appeared to me that we were followed by
hundreds of spies; that the woods were
full of gendarmes and cossacks. That
every tree concealed them, waiting to
arrest us. The breaking of a dry branch
sounded to me like a roar of cannonade,
our hasty working, and panting breath—
like a tramping of cossacks' horses; and
when a night-bird suddenly shrieked, I
responded in a most cowardly manner. I
was so perplexed that I interpreted this
sound as a command of the police to stop.
Jack turned to me and laughed, then
simply remarked to me, "You are a
baby." It brought me back to my senses
and I lost my former nervousness.

We walked a good while, maybe an hour
or more. Finally we came to a crossing
of two paths and stopped.

My companion started to cough. A
man appeared leisurely walking out of
the woods, Jack asked him something
about the weather, and got a reply con-
cerning God, the Devil, and man's father.
It was the parole, the watchword, known
only to the people who were invited to
that meeting.

They exchanged a few words, and we
resumed our walk.

I don't remember how many watchmen
and crossings we passed; how many times
the direction of our course was changed.
Anyway, nearly two hours elapsed before
we reached the meeting-place.

It was situated between two hills, and
encircled by a dense wood of pines. All
around, armed sentries to prevent any-
body else disturbing the meeting. And
in the little valley gathered a few hun-
dred workingmen and women, anxious to
hear the gospel of Socialism.

They crowded close to each other, dis-
cussing in whispers the topics of the mo-
ment. No lights, no laughter, no noisy
approval nor applause.

The first speaker was called. Slowly,
calmly he delivered his speech. He told
the old, painful story of the miserable ex-
istence of the toilers, who are enslaved
by the rich, and deprived of all rights
by the government. He pictured to us
how impossible it is to live in such un-
bearable conditions. He showed, proved,
and assured us that it is better to fight
and die than to place in similar slavery
our dear ones, our hopes—our children.

The second speaker was a woman. She
dealt with child labor. Fiercely she de-
nounced the present system of society
where millions of lives of innocent chil-
dren are crushed so savagely, in order to
make more profits for the capitalists.
As a mother she implored us to put an
end to this cannibalism of the twentieth
century.

A new speaker followed. He was un-
employed, and had been crippled in a
factory. He had been out of work for
months and months. He knew what it
meant to be without food and shelter when
everything is covered with cold, but your
body with rags, and your skin with
wounds. When it is so frightfully cold
and the hearts of people so mercilessly
cruel.

Another appeared. He had a sister, the
only being who loved him. He was put
into a prison as a striker. She had lost
her job. The boss dismissed her. She
was starving. In despair she went on the
street and sold her body. **The boss bought
it.** Next day she poisoned herself.

One by one these silent people aroused.
One by one they exposed the sorrows
which ground their hearts. They talked
simply—without any artfulness. But
every word came from the heart and went
to the heart.

And you saw the abyss, the hell, where
these people are condemned to suffer.
And you heard the sobs, cries and moans
of a people whose only crime is—they are
toilers, workers. You felt not only the
darkness of night around you, but the
breath of a wicked life, ready to smash
you; ready to tear in pieces your body,
soul—your very self.

We have on several occasions in the
past, given considerable space to the
question of "profit sharing." We have
on those occasions made charges against
the philanthropic gentry who fathered
such schemes, to the effect that they were
not inspired by any sort of humanitarian
motives, but put up their schemes as good
business propositions, and we have in-
variably been able to let the gentlemen
in question give evidence against them-
selves. On this occasion we are able to
let them go still further and prove for
us, that it is the workers who share the
profits of industry with the bosses, inas-
much as they produce all wealth, and get
only about enough to exist on.

Strange to say, the evidence is once
again furnished by the Ford Motor Co.
It appears that some of the shareholders
in that concern, the Dodge Bros., wanted
to compel Henry Ford to distribute the
surplus in the form of special dividends.
Instead of applying the same to the ex-
pansion of the company. What their
real reasons were we cannot say, but
when we consider that the Dodge Bros.
are themselves manufacturing a motor
car, that is, they are hiring wage-slaves to
do it, we have a suspicion.

The following statements are not to be
considered as coming from any ranting
agitator, but were made by "respectable"
capitalists or their representatives, and
are all taken from the records of the suit
brought by Dodge Bros. against the Ford
Motor Co.

"How much money did Dodge Bros.
ever put into the business?" Mr. Ford
was asked.

"Ten thousand dollars; but I don't
think any of it was in cash. There may
have been a cheque for some—the books
will show that—but my recollection is
that it was largely, if not entirely, put in
in work."

"And what dividends have they had on
that?" was asked.

Mr. Ford consulted the bookkeeping
department and replied: "They were in
at the start, and they have had dividends
since 1903, amounting to a total of
5,571,500 dollars in cash paid to them.
They have already drawn that amount out
in profits for their ten thousand dollar
investment, and still have a ten per cent.
interest in the business, which they claim
is worth 50,000,000 dollars for their share."

Besides that during this time we
have paid them over 27,000,000 dollars in
cash, for materials and parts made for us,
on which I believe they made a profit of
at least 10,000,000 dollars; and it is on the
profits of these payments, and the divi-
dends drawn from the Ford Motor Co.,
that their present large fortune is built."

Attorney Lucking for the Ford Motor
Co. says:

"The court may take the control of
this great business out of the hands of
Henry Ford to prevent him from carry-
ing out the plans and ideas his board has
adopted, but they cannot force Henry
Ford to take the affirmative steps to
grab the last dollar from the pockets of

the citizen, or to grind the face of labor
down into the dust at the demand of a
few stockholders—these gentlemen to
whom I shall not apply any adjectives
whatever.

"They cannot force him to employ
labor at the lowest starvation prices for
which labor can be obtained, merely to
swell the stockholders' dividends, when
by paying his toilers a living wage the
business is turning in such enormous
profits that the average brain is staggered
at the very recital of the figures. They
cannot force him to refuse to pay a
woman the same wages as a man when
she is doing a man's work as well as a
man would do it."

It will be noticed how these represen-
tatives of the profit takers give the show
away when they are haled into court to
uphold their particular side of the case,
in a row among the members of the
profit taking class. That "they cannot
take steps to force Henry Ford to grab
the last dollar from the pockets of the
citizens, or to grind the face of labor
down into the dust" implies that that is
the general policy of stockholders. Let
Mr. Lucking testify further as to the real
motive behind the Ford Co.'s "profit
sharing" plan.

"The Ford policy of cutting the price
of the car to the buyer, of increasing the
production and of standardizing the car
itself, all with the result of piling up
enormous profits for the stockholders,
has been one of the marvels of the age,"
continued Mr. Lucking. "You would
think that the men who have by virtue
of this policy drawn many millions of
dollars in profits from a few thousands
invested, and who are still drawing 1200
per cent. a year in cash dividends, would
say to the man whose direction and
whose vision brought it about: 'Go on,
and God bless you!' Even if it is true
that under the plan of present operation
he can pay a decent wage and can em-
ploy a larger number of workmen under
better conditions, is that against the
law? If some men have a vision that
more profits will roll in when they scat-
ter a few more dollars back among the
army of toilers, who are the real produc-
ers, and that vision works out into an
actual fact in the practice, shall the law
interpose its mandate to forbid it?"

At last we have a real admission, by
the authors of the plan themselves. The
language is so plain that a child could
understand it. It would be as well for
those members of the working class who
have characterized Henry Ford as a "so-
cialist" and those "socialists" who have
talked of what Henry Ford was doing
for the benefit of the working class to
come forward now and refute the testi-
mony of Henry Ford's attorney.

Mr. Lucking has the floor: "If some-
body have a vision that more profits will
roll in when they SCATTER A FEW MORE
DOLLARS BACK AMONG THE ARMY
OF TOILERS, WHO ARE THE REAL
PRODUCERS, and that vision works out

into an actual fact in the practice, shall
the law interpose its mandate to forbid
it?"

At last we have come to the time when
the capitalist class is brought to the
witness stand, and is forced to admit
that the toilers ARE THE REAL PRO-
DUCERS. What a pity the founders of
the Socialist movement are not here. The
capitalist class have been busy for years
trying to show how little Karl Marx
knew about the workings of the capital-
ist system of exploitation, and in a few
words have undone all the noble work
of their benefactors. Mr. Lucking is such
an interesting witness that we are con-
strained to allow him a little more space.

Attorney Lucking: "These stockhold-
ers are in no position to raise that point
under the decisions. They are not being
robbed or their investment being jeop-
ardized or lost by reckless financial opera-
tions. They are drawing 1200 per cent.
a year in regular dividends, and they
have drawn 5,500,000 dollars in the last
ten or twelve years in profits on a small
investment that was guaranteed against
financial loss by another stockholder when
it was invested. These gentlemen have
not even had the trouble that Monte
Christo faced on his fortune island; they
haven't even had to dig gold out of the
ground. It has been laid on their desks
before them in the form of cheques on the
bank."

Notice the small dividends the Ford
Motor Co. is in the habit of paying to
its stockholders; only "1200 per cent. a
year in regular dividends." Notice also
how the capitalist claim that the direc-
tors of industry work is corroborated:
"These gentlemen have not even had the
trouble that Monte Christo faced on his
fortune island; they haven't even had to
dig the gold out of the ground. It has
been laid on their desks before them in
the form of cheques on the bank."

Even if the Dodge Bros. do not accom-
plish what they seek in bringing suit
against Henry Ford, the working class
can extend them its sympathy; because
in bringing the "profit sharing" schemes
of the capitalists to light, and illuminat-
ing the minds of misguided workers on
these questions, they are doing more for
the future well being of the workers than
Henry Ford with his five dollars a day.
In bringing the suit, they are responsible
for the admissions quoted above, which
we are able to use as evidence against
their rotten system, and which will do
much to enlighten the toilers as to the
truth of the Socialists' contentions of
many years' standing.

The above, however, will do no good
to the working class, unless the informa-
tion is properly applied. An understand-
ing of these questions is only shown in
the application of the knowledge. This
means that the workers should organize
for the abolition of the entire system, and
relegate these "profit sharing" schemes
and squabbles over the robbery of the
toilers, to the junk heap of oblivion.

PROFIT SHARING.

A Sprat to Catch a Mackerel.

Some Facts and Comments.

(From the "Industrial Union News,"
Detroit, Michigan.)

THE ARCHBISHOP'S PRAYER.

Lord we pray Thee hear our prayer,
And damn the cursed German;
O, widen Hell and dump him there—
The pestiferous vermin;
But save the British, blessed Lord,
Uphold our fierce contention,
Forgive us for our many sins,
Which we will never mention.
And when at last the light is o'er,
We'll tell with joy its story.
We'll thank Thee for the floods of gore
And give to Thee the glory.

J. W. ROCHE.

A party man was called. He was an "il-
legal." An old Socialist who had parted
with his youth behind the prison bars,
who lost his health in exile, buried his
personal happiness in the frozen tundras
of Siberia.

He summed up what was said, then
formed conclusions. He showed what to
do, how to fight, and how to gain the vi-
tory. Words of courage poured from his
lips; a light strong and bright sparkled
from his eyes; thoughts deep and sincere
welled from his soul. His unbroken faith,
his clear convincing reasoning, his firm
self-confidence, electrified his hearers. We
saw the outlook widening, we felt the
beams of hope shimmering, and our en-
ergy was growing, swelling, expanding.

Party matters followed.
(Look out for Incident 3 next week.)

Socialism and Religion.

By A. J.

A great deal of confusion has been caus-
ed lately in the minds of many regarding
the above matter, therefore it might be
as well to examine the subject analytically
and thoroughly.

Some have taken the stand that, as re-
ligion is unscientific, and Socialism is, or
claims to be, scientific, therefore it is the
duty of Socialists to attack religion.

Such an argument will not bear in-
vestigation. Many things to-day are un-
scientific, which are outside the pale of
the investigation of the Socialist move-
ment. For instance, modern clothing, es-
pecially in a country like Australia, with
its extremely hot summers, is unhygienic,
and therefore unscientific. Yet is it no
part of a Socialist's duty to waste time
attacking modern apparel. Clothe fads
have nothing to do with us. We leave
that to the so-called "philosophic anar-
chists," the followers of the late Chidley
and others.

Smoking and drinking, again, are ac-
cording to some of the highest authori-
ties injurious, and insofar as they are
injurious are unscientific. Yet Socialists
are not called upon to form anti-tobacco

leagues, nor advocate temperance reforms.
We satisfy ourselves with showing the
cause of these evils.

Therefore to attack religion on the
grounds that it is unscientific is to go
outside of our province. We can safely
leave that part of the work to "Rational-
ist associations," "Freethought societies"
and kindred bodies.

If religion is to be attacked, then it
must be from an economic standpoint or
not at all.

It is only when the teachings of re-
ligion interfere with our propaganda that
we are called upon to step in.

Others fly to the other extreme, and
say that religion is a purely "private mat-
ter," but do not define what they mean
by "religion." Between these two ex-
tremes lies the truth.

Whilst the writer does not regard re-
ligion as a purely private matter," he
does not agree with taking the sectarian
view, which would catechise every indi-
vidual on his religious views or otherwise.

It is not with the individual views of
persons that we should deal, but with the
"organised religions" of to-day.

De Leon says we should only attack
"politics ambushed behind religion." A
perfectly correct statement so far as it
goes, but to the mind of the writer it does
not go far enough.

The fact is every religion is and always
Continued on page 4.

Socialism and Religion.

(Continued from page 4.)

has been an ambush for politics.

But it is advisable right here to define what is meant by religion. By religion I mean "that collection of beliefs which holds that matters connected with a future life are of paramount importance, and that the concerns of this life are subservient to those of an after life," and includes the belief in a Divine Creator who interferes at will in the affairs of this world, and to whom we must pay homage.

Mere Deism is not religion, as it does not regard an after life as all-important.

Even a belief in an after life is not of necessity a religion, so long as it does not interfere with matters of this life.

The question of belief in a creator, or a future life does not, I contend, come within the scope of the Socialist propaganda.

But when we come to dogmatic, organised religion, such as Christianity, it is a different matter. Christianity, like all other organised religions, has its foundation in the relation of master and slave.

The idea of a great ruler of the universe, has its basis in the idea of a great ruler of slaves. It is merely an extension of that idea, and the teaching that we should submit our wills to that of God is only an extension of, and a cover for, the idea that the slave should be in subjection to his master.

That this is true is shown by the fact that all religions, whether Christian, Mohammedan or Buddhist, teach obedience to rulers and masters.

Religion, i.e., "other worldliness," tends to blind the eyes of the people to the importance of the affairs of this life, and it is on these grounds that we are forced to attack it. The fight is not of our making, it is forced upon us.

Let us now deal with the Christian religion, for it is that religion which most nearly concerns us, living, as we do, in a so-called Christian community. The fact that Christianity is not practised has nothing to do with our subject. It is with Christianity itself as laid down in the text-book of Christianity that I desire to deal.

Christianity is opposed to Socialism on the following grounds:

1. It teaches that the affairs of this world are subservient to those of the next life (whether in heaven as taught by the "orthodox," or on the earth as taught by the "heterodox" and the Bible itself) and obedience to the will of God.
2. It teaches the "virtue" of meekness, humility, non-resistance to evil, faith alias credulity, and poverty.
3. It teaches obedience to masters, contentment with the lot it has pleased God to give us.
4. It teaches obedience and respect to political rulers.
5. It is anarchistic.

In this article I intend to treat especially with No. 1, and hope to deal with the others seriatim in future issues (i.e., with the Editor's permission).

1. Christianity teaches that the affairs of this world are subservient to those of the next life. In his sermon on the Mount Jesus the mythical or real founder of Christianity exhorted the people thus: "Seek ye first the Kingdom of God" (Matt. vi. 33). Now if the Kingdom of God is the first thing to be sought, then a Christian cannot bother his head about Socialism, for Socialism lays down the formula, "Seek ye first the economic freedom of man." These two doctrines, if I may so term them, cannot be reconciled. If the "Kingdom of God" is so important as to be the "first" thing to be sought, then the man who starts seeking for it in earnest will have all his time cut out at his task. I say this from a lengthy experience in the Christian faith.

Seeing, then, that the Christian religion places the "Kingdom of God" first, and makes all other things subservient to it, it would naturally follow that those really believing in it would or should regard matters concerning this world secondary or even unimportant ones.

And that this is the correct view is proved by the advice of Jesus Christ, who said:

"Take no thought for the morrow, neither what ye shall eat nor what ye shall wear," etc.

He took the logical position that as there is a wise, all-loving Father in heaven, then there is no need for us to worry about such trifles as square meals and decent clothes, for he says, "if God so clothe the flower of the field, how much more so those that are his."

This is a perfectly logical conclusion from the Christian basis, for if we are "strangers and pilgrims on the earth," as stated by Paul, then what matter our sufferings here, with such a reward as offered by Christianity?

"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you. Rejoice and be exceedingly glad, for great is your reward in heaven."

Now a belief in these things must tend to make men careless of mundane affairs, and indifferent to their worldly welfare. Believing that the more they suffer here, the greater their reward hereafter, we cannot expect Christians to take an interest in economic matters, seeing that such things are essentially "of this world," and Christians are exhorted to "be not conformed to this world."

This carelessness of matters of mundane importance is characteristic of the true Christian—I do not mean the hypocritical Wowsers, but the real, earnest Christian—and the more interest a man takes in Christianity, the less likely is he to trouble his head about Socialism. It is only as his faith in God weakens that he will take more interest and have more faith in mankind.

This leads to the question of "What must we do to be saved?" The Christian answer is well known, "Believe on the Lord Jesus Christ," and this belief includes obedience to his commands or "bowing to God's will."

Seeing, then, that to a Christian "eternal salvation" is all-important, he must obey God's commandments, no matter how preposterous or impossible of fulfilment such commands may be.

"Mortify the flesh" is one command, which to all thinking men, all men with a spark of spirit, is a most preposterous one, and would if carried out make us a race of sour, dour puritans, not as we Socialists advise, seeking to get the best we can out of life, but looking on this world as a wicked "vale of tears," to be endured meekly in life, and to leave gladly in death.

Far better the Epicurean motto, "Let us eat, drink, and be merry, for to-morrow we die."

Let us enjoy life while we can, not in licentiousness, but in a rational manner, and try to leave this old planet better than we found it, not spend our lives crying over "sinful human nature," and the hopelessness of improving it.

Obedience to God, then, is an essential point in Christianity.

Amongst the conditions of salvation taught by Jesus, not one of them occupies a more prominent position than that of obedience. "A belief of what Jesus taught is indispensable to obtain 'eternal life' and enter the 'Kingdom of God.' Equally necessary is it to obey what he commanded" (J. J. Andrew in "Jesus Christ and Him Crucified").

Obedience to mankind (not to any God nor ruler), obedience to the best laws of nature is the teaching of Socialism. And these two things cannot be reconciled. Christianity regards sexual intercourse as an evil to be tolerated, whilst Socialism regards rational intercourse as a good thing, since it is the only means of preserving and improving the race.

Obedience to God and Socialism cannot agree. Every time a worker grumbles he is, from the Christian standpoint, disobedient, he is "kicking against the pricks," and so every Socialist, whether he call himself a Christian or not, is, from the Christian standpoint, irreligious.

And obedience to "God's will" leads logically and easily to other views such as "humility, meekness, non-resistance to evil, faith alias credulity, and poverty." But with these views or so-called Christian "virtues," I will deal in my next article.

I leave the subject here for the time being, merely summing up that—

If the affairs of the next world are of paramount importance, then

The affairs of this world are subservient to the affairs of the next world.

Then we should "bow to the will of God."

We should not trouble our heads about the "morrow."

Socialism, then, from the Christian's viewpoint, seeing that it does trouble about the "morrow," must be irreligious. Christianity teaches "Glory to God in the Highest"; Socialism teaches "Glory to man in the highest."

A SUB. HUSTLER.

We have received from Comrade Torrens, of Albany, W.A., one pound for five yearly subs. We are glad to know that the "International Socialist" has such a stalwart friend in the far-off west.

TO CORRESPONDENTS.

C.J.H. Longreach, Q.: We are pleased to acknowledge your donation of £1 to Press Fund, and will write you shortly.

E.B.R. Glanville, S.A.: We have posted you two copies of December 30. We are having a strenuous time lately, but will write. Thanks for donation. We will bring acknowledgments up to date next issue.

The Conversion of Janet.

A Story.

A man and a woman were married. The man was a class conscious Socialist, but the woman was not. Before the wedding took place, the man had made several attempts to teach his fiancée the rudiments of Socialism, but she hadn't seemed very edified. She didn't see any special reason for a change of system, her people were economically secure, and when her lover pointed out the dangers of unemployment and the like, she only laughed and said there was no danger of that for him; he had a first-rate billet, and really half the men out of work were too lazy to look for it; her father had often said, as he read his paper of an evening after a substantial tea, that there was any amount of work. All these unemployed demonstrations were made by a lot of loafers, who wanted charity and not work. Another thing, supposing they had a social system, it would kill all incentive and ambition in men. Now they could make positions for themselves by their own efforts; then there would be no need for genius to develop, and consequently everything would be at a standstill. At last seeing that the seed was falling on hard ground, he gave it up, and waited.

Now Janet's relations and friends were rather averse to her marrying Jack. He was a good fellow and all that, but he was a Socialist, and some of her girl friends told her in confidence, especially those who didn't possess a Jack of their own, that Socialists were noted for being cruel and faithless to their wives. However, Janet couldn't bring herself to believe that, consequently she took the plunge and they started breasting the breakers of life together.

They were happy, and Janet, who sincerely loved her husband, was even willing to attend Socialist meetings to please him, but he never asked her to accompany him, and she grew to think it was only a bad that he would grow out of. So easily are women gulled by the duplicity of men!

One night, a few weeks after their marriage, Janet arrived home rather late, after spending the evening with a friend and she found her husband waiting for her. "I hope you aren't vexed at my being late, Jack," Eva Brown's husband was quite nasty with her the other night when she came home. He didn't like her going out at all, and told her a married woman's place was at home at night, and I have noticed there are a lot of men like that. Anyhow I told her that you were quite different, and that I was free to do as I pleased." "Yes," said Jack, "you see I am a Socialist." "And what on earth has that to do with it?" "Well," he replied, "we Socialists believe that women and men should have perfect equality, so of course you are as free to act as you like as I am." Janet made no reply to that, but she lay awake thinking for a long time that night, but Jack, after chuckling silently to himself, went contentedly to sleep.

Time went on, and during a trade slump Jack got out of work. After a few weeks of fruitless searching Janet began to despair. "I thought you would easily find something," she complained one evening. "You are a first-class tradesman, are you not? Why won't people employ you?" "Perhaps I'm a loafer," suggested Jack; but Janet indignantly repudiated this idea. "Well, then, you see, dear, there are hundreds of others in the same position as I am, so that the unemployed men and women are not all loafers; under the present system an unemployed army is a necessity." "And under a Socialist system I suppose there would be no unemployment?" said Janet in a sarcastic tone. "Not likely," answered Jack briskly, "we would completely overthrow the capitalist system and run industry for ourselves, and then of course there would be work for everyone."

Jack eventually obtained employment, but he had to go a fair distance from home, and poor Janet was left lamenting his loss. "I thought after we were married, at least we need never part," she said sadly, as they said good-bye; then Jack fired his parting shot. "Do you remember your father telling me that Socialism broke up the home life? This isn't Socialism, but I guess our home life is broken up; think it over, honey, and with a last wave of the hand he was gone."

And Janet did think it over, but being a woman, she wasn't convinced all at once. "Such things have always been," she argued to herself, "and we are having a share of bad luck, that's all," and just to prove Jack was wrong, she decided to read up a little and go to meetings by herself, so that she might be quite convinced how foolish these Socialists were, although she admitted if they were all like Jack, they at least made very good husbands.

THE Australasian Socialist Party.



SOCIALIST HALL.

369 PITT STREET, SYDNEY

Sunday Evening Lectures.

SUNDAY February 25th.

Speaker — Com. G. Nelson.

Subject—Industrial Unionism

NOTICE.

A Special Meeting of Sydney Branch will be held on Monday, Feb. 26th.
Business — Organising Election Campaign.

Strange to say, after reading a little literature and hearing a few speeches, Janet wasn't half so sure as she meant to be that these people were wrong, in fact she went so far as to admit they put up a good case.

At length she mustered up courage to ask a few questions that were puzzling her, and she went home half angry that these Socialists had an answer for everything, but nearly satisfied they were right.

She had discovered by her reading that this system was only a stage in evolution, that present conditions had not always prevailed, she had learnt by experience the rottenness of these existing conditions; now she had to learn that this state of affairs could only be altered by a complete overthrow of the system, and slowly and sadly she saw by the failure of all so-called reforms that such was the case.

Now Janet had been watching developments all this time, and had seen the struggle which had taken place in his wife's mind, but being a Socialist, and incidentally a wise man, he said nothing. However, Janet was nothing if she wasn't honest, and she frankly informed Jack that she "saw the light" at last, and that she supposed she would have to give up the idea of seeing him rise to be manager of his firm. "I'm afraid so," said Jack; "I did when I became a Socialist. The average wage slave hasn't much chance, but he has none at all when he is fighting for Socialism."

"Anyhow, you'll never get it," cried Janet, determined to have the last word; "and we'll just have to grub on all our lives without a ray of hope." "No, dear," answered her husband, quietly, "we'll never get it while you and others talk like that; until you and everyone determine you will get it, we shall have to keep grubbing on, but not without hope, because I have the hope that one day you will see that the cause alone is worthy, and I have the hope that one day your children and mine will bless their parents for helping to break the shackles that bound them." Janet hung her head and made no answer, but the Socialists received a new member next meeting night, and Jack kids himself he knows how to manage women.

"If I had kept on worrying me, I should have turned her against me and Socialism; as it is, the Socialists have a valuable asset, and I have the best wife in the world, and we are both heart and soul in fighting for

"The cause that lacks assistance
Against the wrongs that need resistance,
For the future in the distance,
And the good that we can do."

M. REARON.

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